THE PILGRIM

OF

OUR LADY OF MARTYRS

XVIII. YEAR. DECEMBER, 1902. NO. 12.

DEATH OF FATHER DE BRÉBEUF.

FROM THE FRENCH OF THE REV. CAMILLE DE ROCHEMONTEIX, S.J.

THE victory of the Iroquois did not stop here, but, skillful tacticians as they were, they refrained from pursuing the enemy, for they knew that defences would be thrown up everywhere and that it would be impossible to dislodge the Hurons from their position. They were also afraid of being overwhelmed by numbers. They therefore returned to their country, driving before them hundreds of prisoners. But in secret they organized a new expedition, and in the month of March, 1649, they came through the woods to the number of one thousand, and were unperceived until they were in the very heart of the Huron country. The Hurons, deceived by the appearances of peace, slept in fatal security ; many of them, in fact, had gone off to the hunt. On the 16th of March, at the first dawn of day, the Tsonnontouans and the Agniers, who had joined their forces, came to St. Ignace while the whole mission was buried in sleep, entered without resistance into the village and killed or captured the inhabitants as they sprung from their slumbers. The village was soon a heap of ruins.

Three Hurons, escaping from the tomahawks of the invaders, ran to the village of St. Louis, about a league off, to bring the news of the disaster which they had just witnessed. There they found Father de Brébeuf and Father Lalemant.

The chiefs immediately made the women and children take to flight and urged the missionaries to do the same. "Your presence," they said, "can be of no help to us. You cannot

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handle the club or the musket." "But," says Father de Bérbeuf, "there is something more necessary than weapons, namely, the sacraments. We alone can administer them, and our place is in the midst of you." Struck by this act of devotedness, Stephen, a chief of splendid faith, said to an unbelieving Indian who had come up and who was talking of flight: "Can you abandon these fathers who are exposing their lives for us? The love which they have for our salvation will be the cause of their death. Let us die with them and we shall go with them to heaven."

The two apostles immediately addressed themselves to their work. Father Lalemant baptized the catechumens and Father de Brébeuf confessed the neophytes. There were only eighty warriors and some weak old men. The Iroquois were already upon them. The first and the second assaults were vigorously repelled, but, attacked by a thousand enemies on every side at once, the Hurons finally gave up the fight. They were killed or captured. Their cabins were set on fire, and the two missionaries, seized in the midst of their sacerdotal functions, were stripped of their garments and led to St. Ignace along with the other prisoners. They marched at the head.

Before arriving at the village they had to pass a long double line of Indians, who beat them with clubs on the shoulders, on the loins, on the limbs and in the face. It was the first station of Calvary.

In the village the stakes to which the victims were to be bound had been already put up. At the sight of these instruments of torture Father de Brébeuf turning to the Christian captives said: "My children, when your pain is greatest lift your eyes to heaven; remember that God is witness of our sufferings, and He will soon be our recompense exceeding great. Let us die in this faith, and let us hope from His goodness an accomplishment of His promises. I pity you more than myself, but keep up your courage during the little while that our torments last; they will finish with your lives and the glory which follows will never end." "Echon," his neophytes answered, "our souls will be in heaven while our bodies are suffering on earth. Ask God to have mercy on us. We will

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pray to Him until we die." Every one of them remained faithful to the last breath.

Coming near the stake where their sacrifices were to be consummated, the two missionaries knelt down and, like St. Andrew, kissed the blessed cross with transports of delight. "It is now," Father Lalemant exclaimed, "that we are given as a spectacle to heaven, to the angels and to men."

Let us follow the two victims separately in the long course of their torments. It was upon them chiefly that the fury of the savages expended itself. God permitted it to be so, as they were the purest and most agreeable offerings to His divine majesty. We might note here that there were among the enemy Hurons who had become Iroquois—formerly Christians, now apostates—and who felt bound to repay the priests by an excessive cruelty for the benefits which they had formerly received. Perhaps they wanted to efface the indelible stamp of their baptism in showing themselves more eager even than the Iroquois in tormenting the two servants of God.

Father de Brébeuf was tied to the stake. Then they plunged red hot awls into his flesh and passed burning coals over his limbs, while they hung on his neck a collar of fiery hatchet-heads. Firm and immovable as a rock amidst these terrible torments, the apostle, forgetful of his sufferings like Christ on the Cross, spoke with a loud voice at one time to the Huron Christians, at another to his executioners, encouraging the first and showing them the crown of glory, and menacing the second with divine justice and the fire of hell; to all he preached Jesus Christ.

So much freedom of speech joined to such power of soul astonished and exasperated his tormentors. In order to prevent him from preaching they cut off his lips and nose and cut out his tongue; they slit his mouth back to the ears and drove a red hot iron into his throat, while they filled his mouth with burning coals. "But," says Charlevoix, "the unconquerable missionary stood there with such a peaceful and tranquil countenance that he seemed to be commanding his very enemies." New tortures were inflicted; they tore out his hair; they lifted his scalp; they slashed his flesh and sneeringly said to him,

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"You have told others that the more one suffered in this life the greater his recompense would be in the other. Thank us now for helping you to wear a better crown."

At the instigation of a renegade Huron, and to show their hatred for baptism, they poured boiling water three times over his head and shoulders. "Look," said they, "we baptize you to make you happy in heaven, for without a good baptism you cannot be saved."

Finally they heaped around him bark covered with resin, which they lighted and caused to burn slowly, that the suffering of the martyr, who remained calm and serene, might be protracted. The intrepidity of the hero was communicating itself to his companions. The executioners saw it and resolved to be done with him. A chief cut open his side, tore out his heart and devoured it, while the other savages drank the blood which poured out of the wound. He expired on the 16th of March at four in the afternoon at the age of fifty-six years.

"In all the history of Canada," says Ferland, "one meets no grander figure," "and," adds the Protestant Parkman, "we cannot fail to recognize in this sublime life the great heart of a saint and a hero." These words sum up perfectly the marvelous and holy character of Father de Brébeuf. We have spoken elsewhere of what he was and what he did. He was a religious who practised the mortification of an anchoret. He fasted often, carried on his body a hair shirt armed with iron points, watched in prayer the greater part of the night, and, for a few hours only, took his rest on the bare earth or the bark of a tree. He was a man of sublime prayer, lived in union with God both in heart and mind. Our Lord and the Blessed Virgin, St. Joseph, the angels and the saints frequently appeared to him. Even our Blessed Lord came once bearing His cross. Three days before his martyrdom the Divine Master revealed to His servant the moment and the circumstances of his death, and Father de Brébeuf communicated it to his brethren with transports of joy.

He lived for nothing else than to pour out his blood for Christ. As early as 1639 he had made this vow: "I

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promise never to reject the cross of martyrdom, if in Thy mercy, O my God, Thou offerest it to Thy unworthy servant. If the occasions of dying for Thee present themselves I will not avoid them, and when the stroke of death shall be given to me I will accept it with a joyous and triumphant heart." His Superior had commanded him to put in writing his numberless visions and graces and revelations, at least those which he could remember, says Father Ragueneau, for the multitude was such that he could not relate them all. His Superior adds: "There is nothing more frequent in his memoirs than the expression of his desire to die for Jesus Christ. 'I find myself vehemently impelled to die for Christ.' "

THE SIGN.

WEAK, spent and weary, sick of grief and woe,
Pressing around me as the crowd streams by,
Battling for Hope, I raise my eyes and lo!
A star clear shining in the quiet sky.

MARIE BLAKE.

THE MARTYRS OF CHINA.

FROM June to October, 1900, about 3,000 Christians of South-western Tche-li were massacred by the Boxers. Many of these died with arms in their hands, defending their families and their churches against the bandits; but very many others, and, in particular, old men, women and children, were slain merely because they were Christians and refused to deny the faith.

In many instances the proposition was expressly made that the Christians would be spared if they apostatized. For instance, in the village of Nang-la-seu, such a proposal was made by the mandarin after he had summoned all the Christians together. They firmly refused; and next day, the place having been given up to the Boxers, all were slain save one, who fell away, and

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three children, who were delivered up to the bonzes. Later on, the mandarin himself counted 147 victims.

At Yang-t'ai a troop of Christian women and young girls braved the most cruel death in defence of their faith and chastity. The Jesuit Father Wibaux attested that, long after the massacre, their bodies were found entirely incorrupt amidst the putrefying corpses in the common pit.

Often, when everybody else fled at the approach of the murderers, old persons and the wounded caused themselves to be carried to the church, in order to await death before the altar.

Flying from Chang-ts'ounn, a numerous company of Christians was surrounded by the Boxers. Some were massacred on the route, as they recited the beads. Some, brought back to the village, were slain with others or buried alive. Amongst these were some catechumens—not yet baptized.

There were superb examples of heroism. One old man of 70 years, holding up his outstretched hand, said: "I am a Christian, a Christian of five generations!" He was struck down immediately and died.

It often happened that Christians were murdered because they wore the scapular or carried a rosary. The body of a mother slain by sabre blows for this cause was found intact by her relatives after a year. Mothers, like the mother of the Maccabees, presented their children for death before themselves, lest they might lose the martyr's palm. Many, too, whose lives had been disedifying, joyously seized the opportunity of atoning for the past by a martyr's death.

Death did not always come quickly. Frequently, after confessing their faith, the noble victims had to endure prolonged and horrible tortures. One, a young man of twenty-five years, refusing to apostatize, was pierced from the knee to the foot by a piece of steel. A long moaning cry was his tribute of pain. Then his two hands were cut off at the wrists and his whole body cut in pieces.

Mothers exhorted their sons; wives, their husbands, to be constant unto death. Sometimes all the members of a family were slain together; as was the case in the town of Ki-tcheou, where a grandfather of sixty-six years, the wife of the oldest son and her four children, the second son with his wife, daughter and two infants, and the stepmother of the oldest son with her little grandchild, met death together. Summoned to the courts, they

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refused to deny their religion. The old grandfather asked as a favor to be allowed to die after the others, whom he kept on encouraging to the last.

Mgr. Van Aertselaer, Vicar Apostolic of Central Mongolia, states, in a recent letter, that in three-fourths of the territory over which he has jurisdiction, nothing remains of what the mission or the native Christians possessed. Five missionaries and more than 1500 of the faithful have been slain. Hundreds of women and children have been carried off and sold. The 15,000 surviving Christians or Catechumens are deprived of everything. Fifteen central residences and ten small ones, with the churches attached to them, have been pillaged and burned. All the Christian settlements have been broken up. To the supreme joy of the good Bishop, the Blessed Sacrament has nowhere been profaned.

Eastern Mongolia, its Vicar Apostolic, Mgr. Abels, writes, has lost twenty-seven churches or chapels, burnt or otherwise destroyed.

The Pro-Vicar Apostolic of Western Su-Tchuen (China) reports that, at Ngan-Yo, eight persons preparing for Baptism were slain, and ten wounded, about the middle of May, this year, in the new outbreak of the Boxers, of whom twenty-seven were shot by the Chinese soldiers. Brigandage and famine are increasing the woes of this land of sorrow.

COMMUNICATION FROM THE CENTRO CATÓLICO OF MANILA.

To the Catholic Press and all the Catholic faithful of the United States of America greeting.

The *Centro Católico de Filipinas*, in the name and in representation of the Catholic people of the Philippines who body and soul associate therewith, has recently dispatched to their Lordships the Bishops of Pittsburg and Grand Rapids, a telegram of thanks, as a demonstration of heartfelt gratitude for the enthusiasm and valor with which their Lordships protested against the expulsion of the Religious Orders from the Philippines.

Right well do we know that His Holiness Leo XIII, by the grace of God, Supreme Pontiff of the Church Militant; Mgr.

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Chapelle, the late Delegate Apostolic of the Holy See; the Philippine Episcopate, and by far the greater and better part of our Clergy and all the true Catholic people of the Philippines, are opposed to the proposed expulsion of the Religious Corporations from Philippine soil; but to us it was most grateful to know, by telegram of the 14th of the last month, that the Catholic clergy and people of Pennsylvania and Michigan had publicly demonstrated the self-same sentiments.

We therefore consider it our duty to give to our Catholic Fathers and Brethren of the United States our most sincere thanks and a lively congratulation for their noble and just attitude in this question, which is one of vital importance for the people of the Philippines, and we earnestly appeal to all the prelates and faithful of America for their aid and assistance against the taking of a step so transcendental for our religious and social future.

The Spanish Religious who have been the objects of so much persecution, evangelized our country, taught us the arts of agriculture, industry and commerce; they inspired in us the love of the liberal arts; they gave us an exquisite social and moral education, and sent us forward in the path of true progress and civilization in a quiet gentle manner. The whole world is witness to the fact that in three centuries we have passed from a state of savagery to one of a civilization which is the cause of envy in the breasts of all our Malay neighbors.

Its knowledge of this archipelago being recent and as yet incomplete, America, perhaps, has not yet formed a just idea of the immense labor and the innumerable sacrifices which the Religious Orders, of whose ministrations a certain element would unjustly deprive us, have undertaken and suffered for our welfare and advancement. And apart from this, they would find it difficult to appreciate these labors and sacrifices, on account of the social and political crisis through which this country has passed during these last few years, and on account of the fact that our civilization being eminently Catholic and accommodated to our especial idiosyncrasy, it possesses characters but little visible, very modest and better suited to demonstrate a social, moral and interior progress, than a material and industrial civilization.

Let America but examine carefully our rich literature and history, and open her eyes to the light of experience, and she will see and realize the immense services these Religious Orders have rendered to us, and which they are called to render in time to

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come to our country under any noble and just banner whatever, that may shelter us.

One of the things most evident in this our country is that the improvements, the roadways and bridges, the schools, colleges and the Universities; the barracks and fortresses, the seminaries and charitable institutions; the books and documents of arts and sciences, the implements of labor transport, the utensils and tools of construction; the perfection of the languages, the betterment of customs and the foundation of culture; in a word, all the vestiges of civilization and progress bear the marks, the embellishment and seal of the Spanish Religious Corporations.

Did there exist any colonial literature, including that of Cuba, so abundant and select as ours, perhaps one might criticise the Spanish Religious. Were there a colony in the world whose youth in equal numbers and proportional degree, could read, write, count, who knew the truths of our holy Religion, the rules of good manners and the principles of courtesy as do our filipino youth, perchance one might call to account the direction and labors of our missionaries. Were there to be found registered in the geographical annals of the world a colony as cultured, as religious, as rich, peaceful, obedient, and as happy as was our beloved Filipinos during the three centuries of Spanish domination, peradventure one might doubt the immense sacrifices of our Spanish Religious missionaries.

Moreover: why shall there be expelled from this country the ministers of the Catholic Church, when there are admitted into the country those of all sects, of all beliefs and of all superstitions, of all systems and ideals? Why should the Spaniards be excluded, seeing that they are naturally the only ones who civilized and embellished our country? Why should the American constitution be undermined, and the Treaty of Paris be set at naught, for all of these prohibit the expulsion of any subject of any nation whatever without some just cause and without the previous declaration of the legislative chambers that such subjects and such institutions are inconvenient and detrimental for the wellbeing of the public order? What occasion, cause or pretext have our Spanish Catholic priests given that such unjust and unheard of measures should be taken?

Let our enemies point the finger of justice at one single case, one single scandal, one single crime committed by any one of the members of the Religious Orders during the four years of Amer-

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ican sovereignty and if any such case shall be found, if any individual shall have committed any fault meriting his expulsion from the country, then let the penalty fall on the guilty one, but in the name of Justice leave to us the remainder who are innocent, in the natural enjoyment of their rights.

And who are those who defame the Religious, those who shout for the expulsion of these Orders? They are Protestants, they are sectarians, they are freemasons, or members of kindred societies condemned by our holy Mother the Church, they are impious persons, all of them the sworn enemies of the Church of God, and of our Faith. They are those who first rebelled against Spain and afterwards against the United States and those who without public sincerity or private conscience make echo of ideals they do not profess, and who spread abroad stories of disorders which never existed, and never will exist in the Religious Orders. They are *traitors to three flags* and adulators to three sovereignties against which they plotted whilst they kissed the feet of their governors. They are the insurgents against Spain and America who formerly lived by political and armed pillage and who to-day, thanks to the iniquitous favoritism on the part of the one and the villainous servility on the part of the other, enjoy the benefits of municipal and provincial salaries. They compose, in a word, a hungry crowd of political factionists, engendered, suckled and favored contrary to all justice by a few politicians unworthy of the name of Americans.

The direct aim of those who demand the expulsion of the friars is double: first they would throw off all bridle of religion, remove all presential testimony to certain inhumanities and scandalous proceedings and facts. And thus they could commit all kinds of iniquities upon this poor people which, numbering some eight millions to-day would in their hands be reduced in ten years to a single million or less of miserable, unfortunate creatures.

In the second place they aim to despoil the Church and Her institutions of their property and estates that they may fatten themselves like birds of prey that they are; to rob and disrobe the sacred images, and despoil the altars of their sacred vessels, polluting the house of God and turning it into a meeting house for discordant mobs of political schemers and agitators.

And let it be well understood that these muched talked of estates possess better titles of property and comply with all the requirements of the law both canonical and civil, better than any other

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landed property possessed by Filipinos or foreigners in the archipelago.

Nor are these estates, in their extension and value, what is claimed by the enemies of their Religious owners who justly possess them. Taken all together they are less in their extent than Rhode Island as compared to the vast superfices of your immense country. They are purchased for small amounts because land formerly was, and is even now, so abundant that the Spanish Government and private owners almost gave it away.

These famous and coveted estates were in the hands of their Religious owners, a grand practical school of agricultural economy, in which natives and foreigners might learn that all might be accomplished by a just and prudent administration, in carrying out large enterprises. If all had imitated the Religious in the moderation of the rents asked, and in the paternal treatment of their tenants, in charity in years of scarcity and justice in those of abundance, in prudent expenses and rewards of the masters, to-day the fertile forests and desert valleys of the Philippines would be converted into model farms and into lively settlements. It is obvious that the pueblos in which these estates existed were among the largest, richest and happiest in the country.

With these estates, from which they received about three and a half per cent. of their value, the Religious were enabled to attend to the expenses of their seminaries, to the work of the missions conducted by them in China and Tung-kin, to the needs of public worship, to the erection of schools and charitable institutions, and to an endless number of public and private alms, and, at times, to the alleviation of the strained condition of the public treasuries of the provinces and the municipalities. These estates are to-day in the possession of foreign companies, Belgian, French, American and English, who comply with all the requirements of the laws that be, and are in as just and pacific a possession of their lands as are other companies, Filipino, Spanish or American, of theirs.

But one of the most curious phenomena noticeable in connection with these estates is that when the Government concerns itself in their purchase they commence to be looked upon as small, bad and scarcely worth the price of purchase except for political (!) reasons; whereas two years ago the Religious were said to be the possessors of somewhere near the half of the archipelago, and it was even supposed that the possession of these estates

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constituted the social problem of the Philippines. Time will be a witness whether or no the sale of these estates is to the benefit of the people or to that of the Government.

And yet the Spanish Religious Corporations are, or course, ready to submit themselves to the judgment of the Holy See as regards both their persons and farms.

Some ill-intentioned folk teach and preach that the expulsion of the friar will be a political measure, because they expect that the friars will be anti-American and will sow the seed of disaffection among the natives of our country. A ridiculous and unjust suspicion !

You know, well beloved Fathers and brethren, what are the teachings of the Church in this matter, and what is the history of our Catholic missionaries in all parts. We are convinced, and in the face of the world declare, that the existence of the Spanish Corporations in the Philippines will not only be a fountain of advantages for us, the Filipinos, but it will be the best guarantee of order, obedience and concord and peace between the sovereign nation and its Filipino subjects. Would to God that America did not have any worse enemies than the poor Spanish Religious. The day in which they disappear from here there will be founded in the hearts of thousands of people all over the archipelago a deep-seated and perpetual suspicion of America and all her institutions. The day when these Religious leave us we shall be left shepherdless, without instruction, without preachers, without professional courses, without places of worship, without sacraments, without help or counsel, without hopes—forlorn. Alas if such should be our lot.

Fortunately we know the abyss which has opened at our feet, we foresee the fatal future of our religion and of our pitiable fatherland, and therefore whilst imploring the help of heaven, we turn our eyes towards our Fathers and Brethren of the United States, asking their help in our just demand.

American Catholics, you are numerous and strong ; you are sons of a great nation who live in the land of liberties, who have a thousand newspapers of large circulation ; you enjoy the care and guidance of many Bishops, you who are famous for your love and tendency toward association, who are enjoying a period of peace and normal prosperity, who are accustomed to struggle and conquer, forget not your poor Catholic colonist of the Philippines.

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Heaven will reward you and our hearts will ever be grateful to you. In token of our perpetual union and solidarity with the Catholics of the United States we shall ever pray for peace and prosperity for your country, and now with the filial confidence we have for the sons of the Catholic Church throughout all the world we embrace all our brethren in the faith.

Feast of St. Joachim August, 1902.

(Signed)

VICENTE CAVANNA, .	President.
JOSÉ ARRIOLA, .	1st Vice-President.
TELESFORO CASAS, .	2d " "
JOSÉ L. POZAS, .	Secretary.
BARTOLOMÉ PONS, .	Asst. Secretary.
JULIAN DE LA O, .	Treasurer.
JOSÉ MEMIJE, .	Vocales.
W. BRECKNO K. WATSON,	Vocales.
MANUEL ASSENSI, .	Vocales.

EXTRACT FROM THE REPORT OF THE BUREAU OF CATHOLIC INDIAN MISSIONS.

FOR 1900–01 AND 1901–02.

THE BUREAU OF CATHOLIC INDIAN MISSIONS,
WASHINGTON, D. C., November 8, 1902.

TO HIS EMINENCE, JAMES CARDINAL GIBBONS, Archbishop of Baltimore.
HIS GRACE, MOST REV. P. J. RYAN, Archbishop of Philadelphia.
} Incorporators of the Bureau of Catholic Indian Missions.

The Bureau of Catholic Indian Missions issued no report last year, for the reason that its Rt. Rev. Director died shortly before the Annual Meeting of the Board of Incorporators, and it was only at that meeting that his successor was appointed.

As I had active charge of the Bureau during the year 1900–1901, I shall cover that period in this my first report.

1900–1901.

On June 30, 1900, all Government aid for the Catholic Indian mission schools ceased, and the burden of their support—in round

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numbers, $140,000 per annum—was shifted upon the Catholics of the country.

The Very Rev. Treasurer of the Bureau had on hand a cash balance of only a few thousand dollars with which to meet the obligations of 1900–1901. But Bishops and priests from Western dioceses collected throughout the East; an appeal was issued by the Bureau; an allocation was obtained from the Lenten Collec-lection for Indian and Negro Missions; generous personal donations were made by His Eminence, Cardinal Gibbons, and His Grace, Archbishop Ryan; the Rev. Mother Katherine Drexel contributed a very large sum—and in this way the schools were kept in operation, although they did not receive the full amount due them until after January of 1902, which delay caused great anxiety and hardship to those faithful souls who, in the midst o so much suffering and discouragement, devote themselves to the Christian education of Indian youth.

The Bureau at once undertook to obtain from the Government the following:

1.—The revocation of the objectionable "Browning Ruling," according to which "Indian parents have no right to designate which school their children shall attend," and by virtue of which children, despite the wishes of their parents, were placed in Government schools, and on account of which Catholic Indian parents were often outraged in their natural rights.

2.—The recognition of the right of Catholic children in Government schools to receive instruction in their religion a stated number of hours each week, and to be allowed the consolations of Holy Mass and the Sacraments.

3.—The use of the "tribal funds" for the education of Indian children in Catholic schools—the contention being that Catholic parents belonging to tribes having money on deposit in the U. S. Treasury (such money being held in common by the Indians and disbursed for their benefit by the Secretary of the Interior) should be allowed, in the emphatic words of Archbishop Ryan, "to use their *own money*, in educating their *own children*, in the schools of *their* choice:" a number of Indians, by petition and personal interviews with officials in Washington, having asked that a portion of their individual pro rata in such funds be paid for the education of their children in Catholic schools.

The Bureau, seconded by staunch and influential friends, made strong and determined efforts to secure favorable action on these

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three propositions. To that end a memorial covering the questions involved was submitted by the Bureau to President McKinley, who stated that he desired that they should be settled satisfactorily, and all cause of friction removed. He referred this momorial to the Secretary of the Interior, who in turn referred it to the Commissioner of Indian Affairs, which latter official reported unfavorably upon the first and third propositions.

President McKinley then directed that the "Browning Ruling" should be revoked, and Secretary Hitchcock promised the Most Rev. Archbishop Ireland that this should be done—a promise, however, executed only after a long delay, so long, indeed, that the year 1900–1901 passed before it was carried into effect.

Regarding the "tribal funds," the Bureau fortified its position by opinions of legal authorities of the first order. Secretary Bliss had decided that such funds could not be used for sectarian schools, but it was thought that his decision might be reconsidered. Up to the present, however, Secretary Hitchcock has taken no action on the matter.

VISITATION OF SCHOOLS.

In 1901 I carefully inspected the Catholic Indian schools of California, New Mexico, Oklahoma and Wyoming, and found them all doing good work, remarkable work, in fact, considering their scanty resources. The school at Banning, Cal., is in need of repairs, while the one at San Diego, Cal., could be carried on with less expense if means were forthcoming to provide for irrigating the school lands, which at present produce only olives, and these have failed to prove a source of revenue. Rev. Father Ubach, the venerable missionary in charge of this school, has made every effort to provide irrigation for the mission lands, but the financial condition of the Bureau has made help from this quarter an impossibility.

DIFFICULTIES WITH AGENTS.

During this year there was trouble of greater or less magnitude between Indian Agents and Catholic school authorities, which arose chiefly over the enforcement of the "Browning Ruling." The Indian Office adjusted these difficulties in a satisfactory manner, with the exception of one, which was settled by the revocation of the "Browning Ruling."

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TULALIP SCHOOL.

From its inception the Catholic Mission school at Tulalip Agency, Washington, was conducted in a building erected by the Government. Small additions had been made by the Sisters in charge, but no transfer of the property ever took place. These facts were reported by inspectors to the Indian Office, the Government took charge of the school, and the Sisters withdrew. The loss of this school is to be very much regretted, as the Indians of the Tulalip reservation are as a rule Catholics, and their children, with very few exceptions, have for many years had the benefit of Catholic training.

His Eminence, Cardinal Gibbons, His Eminence, Cardinal Martinelli, the Most Rev. Archbishop Corrigan and the Most Rev. Archbishop Ryan at once gave their approbation to the new society.

DEATH OF MONSIGNOR STEPHAN.

As the year 1900–1901 drew near its close, the venerable Director of the Bureau, Monsignor Joseph A. Stephan—the intrepid defender of the Catholic Indian—died full of years and honors. *Requiescat in pace!*

1901–1902.

The all-important and unsolved problem confronting the Bureau is: *By what means can $140,000 be raised annually for the support of the Catholic Indian schools?*

Many schools would have been discontinued long since had it not been for the great generosity of Rev. Mother M. Katherine Drexel. But this generous help by itself does not suffice; it cannot be expected for a great number of years; it is even now given at a sacrifice and to the detriment of other necessary works. The future of the Catholic Indian schools depends upon the providing of some permanent source of revenue.

THE PRESERVATION SOCIETY.

In the beginning of 1901–1902, steps were taken to establish, as widely as possible, the "Society for the Preservation of the Faith among Indian Children." This, in fact, has been the chief feature of the year's work. The Society has received the hearty approval of many prelates, has been introduced into every archdiocese and very nearly every diocese in the United States, and has Promoters in Canada, Ireland and Germany.

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Through the medium of the Catholic press and the United States mail, the Bureau has secured several hundred Promoters and thousands of members. A number of priests have spent a portion of their time in spreading from the pulpit a knowledge of the aim, methods and obligations of the Society, and in enlisting the service of Promoters. This work has been done in Philadelphia by the Rev. H. G. Ganss, of Carlisle, Pa.; in Indiana, Illinois and California by the Rev. B. Florian Hahn, of Banning, Cal.; in the Archdiocese of Milwaukee by the Rev. J. M. Kasel, of St. Francis, Wis., and in the Archdiocese of Baltimore, particularly in the City of Washington, by the Director of the Bureau. During the summer months two Jesuit missionaries of South Dakota, the Rev. Fathers Digmann and Bosch, took up the same work in various cities, and this winter another Indian missionary, the Rev. Isidore Ricklin, O.S.B., of Oklahoma, will canvass the Diocese of Rochester. The Rev. Father Ganss at the present time is working in New York City.

The Right Rev. Bishop Hortsmann, of Cleveland, has done more than any one person for the propagation of the Preservation Society. By a pastoral letter, dated December 9, 1901, he established it in the parishes of his diocese, with the result that from them alone $6,000 (in round numbers) were obtained for the support of the Indian schools.

The Most Rev. Archbishop Katzer issued a similar letter to his clergy, and the Rev. Father Kasel took up the work of preaching in the interest of the Society in the churches of the Archdiocese of Milwaukee.

If other prelates could find it possible to pursue a like policy, the support of the Indian schools would soon be placed beyond question. The Bureau indulges the hope that many Archbishops and Bishops may warmly recommend the Preservation Society to the faithful in their Lenten letters for 1903.

Up to date the Society has brought in $21,357.29, which would represent a membership of more than 85,000.

All promises made in respect to spiritual benefits have been religiously kept.

While the Preservation Society has advantages, it has also grave disadvantages. At the close of the first year many Promoters gave up their work and a great many members failed to renew their subscriptions. It can readily be seen that to keep the Society in operation, constant work, constant preaching,

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and, above all, constant co-operation of bishops and priests will be required, if the returns are to be sufficiently large to support the schools. It is true that only 400,000 members, a small proportion of the Catholics of the United States, are needed. But it is extremely difficult to secure 400,000 members, and still more difficult to retain them for a number of years. Moreover, while many priests are willing to assist in this good work by preaching and soliciting Promoters and members, it is often impossible to obtain permission to preach and solicit, so heavily are pastors burdened with parish and diocesan obligations.

The Society for the Preservation of the Faith among Indian Children ought to yield $100,000 per year, but even if it fails to do this, it will still be very useful for securing at least a portion of the amount required to maintain the schools.

COLLECTORS.

It was thought that a considerable sum of money could be obtained if one or more priests were appointed as Collectors, who would devote their whole time to the soliciting of aid from the wealthier Catholics of the country. Accordingly, the Rev. Father Ganss was appointed to do this particular work. He began his canvass about the middle of January, 1902, and zealously applied himself to his most arduous task. The Very Rev. Treasurer of the Bureau reports that up to date $6,000 have been secured for the schools by the efforts of Rev. Father Ganss.

Collecting money for Indian schools is by no means an easy work, and one of the obstacles in the way is the difficulty that is often experienced in obtaining permission to canvass a parish or diocese.

ST. XAVIER'S SCHOOL.

Mention should here be made of the fact that St. Xavier's Mission School, Crow Agency, Montana, is now supported entirely by the charity of an estimable Catholic lady, who requests that her name should not be mentioned. There are probably some who would prefer to contribute regularly toward the support of a *particular school*, and this mode of giving would be most acceptable. If others could be induced to follow the example of this devoted Catholic lady, the general burden [illegible] greatly lightened.

THE ANNUAL APPEAL.

Last year the Bureau issued an Appeal, which brought in $3,247.09. A similar Appeal was sent out in January, 1902, and returns have been coming in steadily, but they will fall far short of what they were last year.

ABROGATION OF THE BROWNING RULING.

More than eight months passed by after President McKinley directed that the Browning Ruling should be abrogated before the abrogation actually took place. Such action was taken by the Secretary of the Interior on January 18, 1902.

The Secretary of the Interior informed the Director of the Bureau that the Browning Ruling might at any time be revived should the Department see fit to do so. Statements appeared in the daily papers to the effect that many protests against the revocation of the Browning Ruling had been filed with the Secretary of the Interior by the different Protestant sects of the United States. Nevertheless the recognition of the rights of Indian parents was hailed with delight by Catholics. Mission priests and teachers were inspired with renewed hope and courage. They are easily satisfied; they only ask for justice; and it is a creditable commentary on their work that the Indians patronize their schools without being forced to do so by such regulations as the Browning Ruling.

RELIGIOUS INSTRUCTION IN GOVERNMENT SCHOOLS.

The Commissioner of Indian Affairs has conceded the right of Catholic children in Government schools to receive instruction in their religion, to assist at Holy Mass, and to receive the Sacraments.

In endeavoring to provide such advantages for these children in the different Government schools, the Bureau has met with uncompromising opposition on the part of the superintendents. Whenever this opposition has been reported to the Commissioner of Indian Affairs, be it said to his credit, he has in every instance directed the superintendent in question to allow Catholic children suitable facilities for religious instruction and worship, suggesting the plan in operation at Carlisle as the one to be adopted.

By the withdrawal of the rations, Catholic Mission schools sustain a loss of not less than $25,000 a year, while hundreds of Indian children are deprived of food and clothing guaranteed to them by treaty.

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PRESENT CONDITION OF SCHOOLS.

Attention must be called to the fact that a number of Mission school buildings are in need of repairs, and that an annual outlay is necessary for insurance on the school buildings owned by the Bureau—to meet which expenses there are no funds available.

On the other hand, the Mission-priests and teachers are as zealous and devoted as ever ; in fact, the abrogation of the Browning Ruling and the belief that better things are yet to come inspire them with new hope and energy.

As for the Indians, they were never more anxious to patronize Catholic schools, although these schools cannot offer their children many of the material comforts of the Government schools. There has been no falling off in the number of children attending the Mission schools, while applications for admission to these schools are steadily on the increase.

THE INDIAN OFFICE.

The relations between the Bureau and the Indian Office during the past year have been cordial and satisfactory. The Hon. Commissioner of Indian Affairs has done kind things in a kind way, and is entitled to this recognition of his many favors.

DEATH OF ARCHBISHOP CORRIGAN.

The Bureau suffered a great loss in the death of one of its incorporators, the Most Rev. M. A. Corrigan. Always interested in the work of the Bureau, and ready to listen with sympathy to the story of its struggles and hopes, he never failed to give his unqualified support to every effort for the perpetuation of the Mission schools. The Bureau now appeals with confidence to his successor, Monsignor Farley, feeling assured that he will give like sympathy and support.

A VITAL ISSUE.

The Bureau of Catholic Indian Missions, which has been placed as a sentinel to stand guard over the interests of the Catholic Indians, would be recreant to its duty if it failed to call attention to what it firmly believes to be a very grave danger.

It cannot say that there is no bigotry and proselytizing in Government schools. To do this it would have to run counter to the dictates of reason, it would have to impugn the veracity of Indian

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children and parents, of Catholic teachers in Government schools, and of the priests and Sisters who work among the Indians.

There appears to be only one legitimate conclusion, namely: the Catholic Indian Mission School is an absolute necessity, and the day (God grant it may never come) the Church of America discontinues the Mission schools, that day she turns her Indian children over to the sects, and practically withdraws from Indian mission work. *Shall* the schools be supported? The outlook is not bright. But in spite of two years of the gloomiest prospects they are still in operation. *Can* they be supported? There is certainly enough surplus money among the Catholics of the country to support them; there *must* be found *some way* of inducing the people to minister unto Jesus Christ in the person of His suffering Indian brethren.

I am, with high esteem,

Your faithful servant in Xto.,

WM. H. KETCHAM, Director.

MISSION NOTES.

MARTINIQUE—DEATH OF THE HEROIC FATHER MARIE.

Père Marie, undeterred by the awful tragedy of St. Pierre, continued at his post in Morne Rouge on the very slopes of death-dealing Pelée. The civil authorities summoned him away, but he obeyed only when he had provided for the safety of his flock. Later he returned, after he had spent some time in the hospital at Fort de France owing to his injuries. But Morne Rouge was doomed: for two or three days before the end of August, the volcano had been menacing the little town. Father Marie proposed to lead the people away; but, attached to their homes through affection and necessity, they hesitated. At last the end came on August 31: Morne Rouge and its people were overwhelmed. Terribly burnt and dying, the heroic priest was borne to Fort de France, where he had time to receive the last Sacraments.

ALL SOULS' DAY IN CHINA.

A French missionary describes the scene in the Christian cemetery of Canton on All Souls' Day, contrasting it with the

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religious ceremonies on the same day in Southern France. There was much difference. In the rich glow of the autumn in his native place, he had seen all classes of people, rich and poor, faithful and unbelieving, meeting between the sombre cypresses in the resting-place of the beloved dead, and carrying flowers to deck the graves. They knelt beneath the large crucifix, beside the angels in stone, and scattered everywhere, silently and often with tears, their multitudinous flower-tribute.

Here, in China, he says, this vast mould house, mortals sleep forever where they choose, on wind-swept hill or soft-green rice-field. There are no crosses here to mark the narrow places of repose, no flowers nor prayers. Christian crucifixes would be broken and the graves violated.

At Canton, things are a little better. Here, in this Babylon of three millions of people, there is a Christian cemetery. It lies beyond the ramparts, and beneath two pleasant hills. Between the hills rises an enormous Gothic Cross in granite, dominating all the Canton plain. Before it is the common grave of the soldiers of France.

Near the entrance of the cemetery, a little Christian village has grown around a modest mission chapel. Until lately a white-haired missionary ministered to the little congregation, just then he was dying in Hong-Kong. He will sleep in another field of the dead.

The Bishop, lately consecrated, Mgr. Mérel, had come to say a Mass of *Requiem*. Hundreds of Christians had gathered ; and a band of about thirty soldiers, under their Christian commander Paul, presented arms as the prelate arrived. It was very solemn, that *Requiem* in distant China ; solemn and sad—a *Requiem* indeed, over the slaughtered thousands of the Church's children.

CHARITY FOR THE LEPER AND THE MENDICANT.

In the new Vicariate Apostolic on the coast of Tonkin, Mgr. Marcou is doing what the Church always does according to her opportunities ; he is providing for the desolate and the suffering. He has two leper-houses in his wide mission-field. One shelters about 200 stricken inmates, the other is more important, being surrounded by a very numerous population. Death comes often amongst the afflicted beings for whom Christian charity provides a refuge and kindly care. It commonly happens, that, after a

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short time in the leper-houses, the poor sufferers themselves ask to be instructed in the Christian religion.

The condition of sick mendicants has also moved the Bishop to pity. On the long roads of Tonkin and Annam, he says, the mendicants are frequently found lying beside the way, utterly worn out with sickness and fatigue, and waiting in helpless patience for death to end their woes. The people of the country, though generous after their fashion, will not take into their houses those that are ill. When death has come, the women, as they pass, throw each a clod of earth on the body, and thus the melancholy monuments rise at intervals along the roads.

The French government, which now exercises a protectorate over all this region, is doing much for the mendicants, but chiefly in the principal towns. Beyond the sphere of its efforts, there is much misery to be relieved by the hospices which the Vicar-Apostolic desires to erect.

IN THE LAND OF THE MAD MULLAH.

Somali Land has become generally known of late on account of the campaign of the British troops against the Mad Mullah, as he has been called. It is just below the Red Sea, along the Gulf of Aden. A Catholic mission station was begun here in 1892, at Berbera, by the sea. The missionary was accompanied by two young Somalis, trained in the faith at Aden. They had to struggle against native prejudice, Mussulman hostility and the distrust of the local government.

The mission, however, took root and flourished in the inhospitable land. The people began, after a while, to be won over. The government itself gave a site for a building. After three or four years it was necessary to introduce the Sisters to care for the children and the sick. The native language was not written when the missionaries first came, but after some time they published a dictionary and grammar.

For more than three years the country of the Somalis has been disturbed by the self-styled prophet, the Mullah. Mullah means *priest* and *envoy of heaven*. He calls himself also Madhi, or *prophet*. His name is Mohammed Abdileh. He was born of poor parents in the shepherd lands of the southern Somali country. Ogaden, "Our South," was his native place.

In his youth, they say, he was initiated amongst the *Dankalis* and trained in their sorceries. In the schools of the marabuts

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(*practitioners in magic*) he learned the prayers of the Koran and the Arab Scriptures. Still young, he made the pilgrimage to Mahomet's tomb at Mecca, in Arabia, and renewed it three or four times, in order to merit the title of *hadji*, or pilgrim.

At length he appeared as a prophet at Berbera, but gained few followers, and lived by begging. He went thence amongst the powerful tribesmen of the southeast, and lived in the valley of Nogal.

Here he assumed the title of *Mullah* and *Madhi*, and gained influence by his air of austerity and command, and by the fanatical vehemence of his threats and prophecies. Superhuman power was attributed to him. Gifts were showered at his feet by the superstitious people, and soon he became one of the wealthiest and the most influential amongst the wild shepherd tribesmen. The Koran of other teachers he caused to be burned, and proclaimed himself a living Koran and a new prophet. All who refused to obey him were to be slaughtered. A numerous band of followers gathered around him and made war on the neighboring tribes. His advance, like that of Mahomet, was everywhere stained with blood. To the terror of Berbera, he appeared, in August of 1899, on the mountain chains, fifty or sixty miles away. There was only a handful of soldiers in the town; but two warships arrived from Aden, and the Mullah withdrew, marking his path with rapine and death as he retired to his native Ogaden. This richest portion of Somali Land is claimed by the Emperor Menelik of Abyssinia. The Somalis are hereditary foes of the Abyssinians, and Mohammed found it easy to rouse his countrymen. He proceeded against Harrar, his scattered bands pillaging also the tribes faithful to the English.

Ras Makonnen, one of the boldest of the war-chiefs of Menelik, blocked the way of the fanatical Mullah. In a terrific battle the latter lost 2,000 followers, and fell back on Ogaden, filling up the wells as he went, in order to make pursuit impossible. It was thought then that his power was broken; but he retrieved his losses and again took the field. His last exploit in the English protectorate was his defeat of the English troops, who lost a colonel, a captain and fifty men.

MASSACRES CONTINUE IN CHINA.

Still more martyrs are being added to the long roll. The Boxers, as we know, have been restless since they were repelled by

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the European allies. They began to reorganize in the province of Sze-Chuen. Some massacres of Christians occurred towards Ganio, but the rebels were quickly repressed. Better prepared, they began again at the end of last June. They pillaged and burned the homes of the Christians and slew all who fell into their hands. So rapidly had their numbers grown that they hoped to seize the capital of the province. Thousands of them poured down on one of the older Christian settlements at Su-Kia-Wan. The priest in charge, Father Dupuis, and about forty men defended it for a day and a night. It was impossible to continue and, in the darkness of the night, some escaped. Then the Boxers gave the church, presbytery and homes of the people to the flames. With refinement of cruelty, every Christian found was slain. A young Chinese priest, Father Joseph Huang, after his skin had been torn off, was cut into pieces. A young native woman, who had taken vows, and who had taught the little children for years, met a glorious martyrdom. The family which sheltered her were all slain. In this and a neighboring place, the victims numbered a thousand. Christians fled from other settlements, but their houses were destroyed. The whole district to the north of the capital was rendered absolutely desolated; every Christian village was swept away. The Boxers had with them women, young and old, who, carried away by a fiendish frenzy, declared they were commissioned by the *Spirits* to lead the rebels to victory over the foreigners. Towards the middle of August the Boxers' excesses had aroused the Chinese authorities, whose soldiers succeeded, to some extent, in repressing the revolt.

Notwithstanding all the horrors, there has been this year an extraordinary movement towards the Catholic Church. In this province of Sze-Chuen 8,000 have presented themselves for baptism, and the missionaries say that had the apostolic laborers been numerous enough 20,000 would have been gathered into the fold.

In the mission of southwestern Tche-li, also, as in other fields, the harvest is abundant. Nine new stations have been opened; 1,673 Catechumens, who remained faithful during the persecution, have been baptized, and nearly 6,000 more have been enrolled for instruction. About 4,000 children are in the schools that it has been possible to re-open. Three boarding-schools and a preparatory seminary have been established, and two school novitiates for the instruction of women have been begun with

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eighty students. Nine churches have been rebuilt; 45 chapels and 12 oratories rebuilt or repaired, with schools and a residence for the missionary. Four hundred mission-stations are still without permanent constructions. Two priests have died attending those stricken with cholera; a native priest has followed them, worn out by his labors; and, finally, Father Lomuller was killed by the Boxers at the end of last April.

IRISH MISSIONARY NEWS.

Cardinal Moran, Archbishop of Sydney, N. S. W., at the recent laying of the corner-stone of a Convent of Mercy Chapel, in Callan, Ire., spoke thus of the world-wide mission field of the Irish nuns and priests:

"When we speak of our Irish nuns it must be borne in mind that their apostolate is not restricted within the four seas of our island. They are to be found in flourishing communities in the United States and Canada and Australia, and wherever the Irish emigrant has found a home. But, further, they will be met in all the approved congregations in France; they minister to the sick and teach schools in Rome itself. Irish convents of devoted nuns will be found in Rio Janeiro and Gibraltar, in Lisbon and Seville. Among the martyred Sisters of Charity in Tientsin, in China, was Sister O'Sullivan, from the County of Cork, a nun whom I may claim as of my own kith and kin.

"An Irish Bishop on pilgrimage to Jerusalem a few years ago visited the hospital in Jerusalem maintained at the expense of the Sultan. He found three Irish Sisters in charge. He went on to Damascus. The schools there were under the care of the French Sisters of Charity. He asked was there any English-speaking Sister among them. He found an Irish Sister from the County of Wicklow, who for so many years had been teaching in Arabic that she had almost forgotten the English language.

"When I was returning some time ago from Australia I met in Colombo six Irish Sisters, who were teaching in the Singalese schools, and whom as children I had confirmed when Bishop of Ossory. This singular missionary fruitfulness of Irish piety will, perhaps, be best illustrated by two facts. I visited the Sodality of our Blessed Lady Harold's Cross on their Feast Day last June. During the years that that sodality has been established it has given 800 missionary nuns to the most destitute and most remote mission fields. You have the privilege in Callan of having a

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missionary convent of your own, and unpretentious and unostentatious as is your St. Brigid's College, it has sent forth more than 200 who are now laboring with devoted zeal, not only in the less arduous fields of our Australian Diocese, but in South Africa, in Java, in desolate Demerara and in distant China."

COREA.

The Divine seed, writes a missionary, the Abbé Bret, growing in blood and tears, has produced a splendid harvest; flowers of martyrs have blossomed, and will soon decorate our altars. In ten years, from 1877 to 1887, the number of adults baptized did not exceed 3,265; but last year alone there were 5,203. In twenty-five years the Christian population has increased from 11,000 to 50,000; and the number of missionaries, from two to forty, without counting eleven native priests.

Everybody remembers how the great persecution of 1866 mowed down thickly the ranks of priests and people. The old regent endeavored, and apparently with success, to drown Catholicity in the blood of its believers. But scarcely nine years had passed, when French missionaries, eluding the guards along the coast, revisited this land of martyrs. Persecution followed them; but they were fearless as indefatigable: and soon, through the influence of the French officials, they were enabled to cultivate the ungrateful soil in peace.

ANNALS OF THE SHRINE.

Our readers will be delighted to learn that the articles for the process of the beatification of Father Jogues, Rene Goupil and Lalande have reached this country and are now in the hands of the Vicar Postulator of his cause.

The Jesuits of the Canadian Mission have purchased the site of the martyrdom of Fathers Brébeuf and Lalemant. The memorial church erected to the memory of these missionaries at Penetanguishene is to be dedicated December 11.

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